

THE BAPTIST.

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Occurrence and Comment.

Convention Sparks.

Rev. H. C. McCormick, missionary to Porto Rico: We have a Baptist Association in the Island with 1,200 members.

I have read no better report of the Convention in our exchanges than that given by Price in THE BAPTIST. He leads those who could not go into seeing and hearing-Associate.

Rev. Howard Jones is opposed to the organic union of Christendom if it means "the whittling down our creeds to the least we can afford to believe. Truth must not be drowned in sentiment."

The Woman's Missionary Union closed its most successful year, having raised \$138,399.65—an increase of \$26,356.87 over last year. In the 17 years of its existence the union has given \$1,133,597.10 to missionary purposes.

Secretary Burrows: In the South there are now 790 Associations; 20,402 churches; 1,832,608 members; 103,021 of whom came in last year by baptism; 11,386 Sunday schools, with an enrollment of 776,248; and church property valued at \$23,845,90.

The S. S. Board made its banner report since its existence begun 14 years ago. Its reserved fund has been greatly enlarged and every department is in a most flourishing condition. Its total receipts for last year were \$120,088.40, and it has a current Bible fund of \$4,500.15.

Secretary Willingham says that our Foreign Mission Board which has been in existence 60 years has stations now in China, Africa, Japan, Italy, Mexico, Brazil and Argentina; 181 missionaries with 269 native assistants; Theological Training Schools, Publishing Houses, Hospitals and many schools; received for its work \$3,264,460.59 in the last thirty years, and baptized over two thousand converts during the past year.

The F. M. Board sent out 50 new missionaries last year and meet all its obligations. Its 181 missionaries with 269 native helpers now work in 194 churches besides out-stations with a membership of 11,423, and 2,231 of these came in last year by

baptism. To this work Mississippi gave \$21,161.89 last year, and is asked to give \$7,000. This year. Yes, we can do it.

The report of the H. M. Board was on a high grade. The year 1905 will go down to history as the banner year. Appropriations were increased nearly 50 per cent, and yet the Board reported no debt. Its 718 missionaries worked in 2,222 churches and stations, received 20,570 members, 10,551 of whom came in by baptism; organized 219 churches and 539 Sunday schools, and built and improved 205 houses of worship.

C. D. Daniel, missionary to Cuba, said that at the close of the Spanish occupation of that island Baptists had only one church in Cuba, now they have 25, and the number is rapidly increasing. The immoral condition of the people need surprise no one, since "one-half the population of the island had been born out of wedlock at the time of its American occupation."

President Mullins: The Seminary is "the spiritual expression of Christ's desire for the coming of God's kingdom in the world." There are 28 young men now in the Seminary who expect to offer themselves to the Foreign Mission Board for missionary work. A crisis is upon us. The demand for the men to do the work which needs to be done is overwhelming. We must make provision to help worthy young men to come to the Seminary, but are not able. A Pennsylvania brother has recently given \$10,000 for this purpose.

At the joint conference of Northern and Southern Baptists in St. Louis on May 17, it was agreed to organize "The General Convention of Baptists of North America." The next meeting is to be held in 1906, and after that there are to be triennial sessions, with messengers from all local churches, State and territorial organizations. This Convention is to have no authority except that exercised by the weight of its opinion, and it is not to interfere with the affairs of either existing body. It will show that Baptists are not divided, though they work in separate organizations for missions and education.

Rev. S. L. Ginsburg, a converted Jew, born in Russia, and now a missionary to Brazil, said: "In 1889 there were 229 Baptists in Brazil; in 1889 thirty-seven baptisms. In 1904 there were 866 bap-

tisms, and number of converts have multiplied twenty-four times. Wanted to preach to his own people, did try, but was terribly persecuted, still carrying the marks of violence. That would not have deterred him. Their hearts were not open because they confounded Romanism with Christianity, and they had no faith in Romanism."

"It is the general feeling among the members of the Faculty of the Seminary that the natural and proper thing for the student upon graduation, or upon leaving the Seminary before graduation, is to return to his own State"—Bro. Mullins.

The Professors do more than feel on this subject; they give this advice. And yet when a student gathers that it is God's will that he should deliver his message in another State, or Territory, or Foreign Field, these teachers respect the convictions of the man who feels that they are of the Lord. They do not seek out big pastorates for men of "unusual talent and promise," and offer no help at all to a "mediocre man."

At the Southern Baptist Educational Convention held in Kansas City May 11, Dr. T. T. Eaton, as his custom is, said these wise things on Educational Methods:

"Our educational methods are not adapted to modern conditions. In other lines there has been more progress than in education. Too largely are our present educational processes the same as those of medieval times, and in some respects the changes that have been made are for the worst. For example, we cram the student's memory more than we train his mind. We load him with knowledge rather than give him strength for his work."

"Barring their prejudices, which should have no place in the economy of saving grace, we agree with them that it is best for the Negroes to maintain separate organizations. In his own organization and among his own people the Negro can do his best, unmolested and unhindered, and by the exertion of the highest and noblest qualities in him develop capacity and strength for leadership such as he would never be permitted to develop were he a part of white religious organizations. Sensible, self-respecting Negroes are not seeking organic connection with white folks, for they are not willing, except in a few cases where vanity and insanity are manifest to accept the subjugation and humiliation that accompany such relations."—Organ National Negro Baptist Convention.

Baptists Ignored.

Strange to say, though possibly the largest Christian-denomination in this country, the Baptists, are ignored to say the least, by the newspapers of both the secular and the religious press outside of its own ranks. There are reasons for it, some of which we might correct—others are based on prejudice, or want of information. In the days of persecution, our people had to flee to the wilderness; hence could not thrust themselves forward, and though always contending "for the faith once delivered to the saints," they have never oppressed others.

We are not sufficiently aggressive now; allowing other sects to take the lead in general work, even when co-operation is practicable and advisable without so-called union and compromise. Again we support papers which cast reflections upon us and our churches, and circulate books and magazines that make prominent the clerical and ceremonial forms of other denominations. On the other hand we are often grossly misrepresented and accused of bigotry and narrowness; whereas we are really less bigoted than our accusers, and strive not to get too broad to enter the "narrow way."

Baptist doctrine is taken wholly from the Word of God—the New Testament. Nothing is borrowed from the Old Testament, its teachings being recognized and used as "profitable"—but not as Christ's law. We believe in strict and literal obedience, regardless of sentiment, education or convenience. Because of this we are charged with "selfishness," though in truth it requires great sacrifice. In order to be understood, therefore, it is the more in order to teach "sound doctrine" and "preach the truth in love" to be "instant in season and out of season."

It may safely be estimated that the statistics of Baptists in the United States falls short fully one fifth, if not more, of the actual number; for it is found that in our towns and cities there are an incredible number of persons holding letters, and therefore unaffiliated and not counted. Besides this there is carelessness on the part of many clerks of associations in keeping records. These are a serious drawback to our cause by their example, influence and lack of contributions. Such as these ignore their own denomination.

Lack of proper development is one cause of Baptists not being pressed to the front, and through this neglect we occasionally lose an ambitious member or even a prospective minister, who aspires to worldly fame or social preferment. We are expected to be more perfect than others, because we hold to the doctrine of a converted membership. Further, we insist strenuously upon the first command of the great commission and neglect too much the second—the teaching of the "whatsoevers."

Too many Christians are disposed to compromise with the world. Hence too many worldly ones get into the churches—not infrequently gaining the majority. These care little for the denomination,

wanting no restrictions to worldly pleasures and amusements. They are not known as Baptists by correspondents, and if they were, correspondents are perhaps wholly ignorant of true Baptist faith and practice. For this reason Baptist matters are sometimes ignored or misrepresented.

L. A. DUNCAN.

The True Issue.

I see that there is to be another effort to further limit the liquor traffic in Miss., the evidence of which is a call or notice of a call, for a projecting preliminary meeting. It is to be hoped that the true friends of temperance and prohibition will get to the front this time, and put up a proposition that will have some prospect of winning. Nothing could please the liquor men better than another effort to obtain constitutional prohibition, if the contest must come; for that is the switch upon which they so easily and successfully sidetracked us the last time. They know that whatever may be the probabilities of a simple majority in favor of a statutory prohibition law by any legislature in Mississippi that the likelihood of a two-thirds majority in favor of a constitutional amendment is next to an impossibility, and even then, should the amendment be ordered by a two-thirds majority of the legislature, they know full well that they have another easy fighting chance in a popular election to defeat the measure by preventing the adoption of the amendment, and still another if they fail in that effort there is yet a hopeful chance to stifle or greatly limit the outcome by packing the legislature with liquor men who are to pass the laws which are to make the amendment operative and effective. If our people really mean business in the way of successful legislative enactment for prohibiting the liquor traffic in Mississippi, they should by all means strike for state wide statutory prohibition, where a simple majority will win and the law be effective for two years. It surely stands to reason that State-wide statutory prohibition for two years will demonstrate the practicability and propriety of such a measure, if properly enforced. And it will be no difficult matter then to repeat it, and in due time, secure such a change in the organic law of the State as will make the prohibition of the liquor traffic perpetual in Mississippi.

Scriptural Revivals.

The natural man is the result of heredity, environments and education. Hence to be a Christian, he "must be again." It is impossible for him to change himself, either by "quitting his meanness" or by "being a better man"—in his own strength; for true conversion is through the Holy Spirit. Sorrow for sin leads to repentance and the acceptance of the Lord Jesus Christ as our Savior.

In these latter days there is a disposition to depend upon evangelists, and to pre-

sume upon "revivals." It has filled the churches with the unregenerate, who are "lovers of pleasure more than lovers of God." They destroy the spirituality of the church, and are "stumbling blocks" in Zion. Then is no such a thing as "a revival" being started in the unregenerate; it must spring up in the Christian heart through the Holy Spirit, in answer to prayer.

It is to be feared that we have not taken heed of the Apostle Paul's injunction: "Grieve not the Holy Spirit of God." Some of our pastors have depended upon eloquent discourses in the pulpit, and others upon the periodical visit of noted evangelists. There is something wrong somewhere. The fact that true Christianity is an individual matter has not been pressed, and church members have not been duly instructed in their personal responsibilities and obligations.

Strange that so few have noticed that God has raised co-workers from the humble members of the churches to take the lead where pastors and preachers have failed to go, and that evangelism is springing from the ranks, in answer to prayer and recognition of the work of the Holy Spirit. When God sets the time for the revival of his people, the revival will come, and it will be a revival indeed. Proposed revivals, otherwise are of the world—man made.

Conscience is not an infallible guide to truth; for it is largely the growth of early training. There is only one safe way, and that is: Study the Word of God; take no man's teaching without doing, like the Bereans—"Search the Scriptures to see whether these things are so." Too many decide by reading other books, instead of the Bible—especially drawing from the Old Testament. Our doctrines should be drawn from the New Testament. The "law and the prophets were until John." We are to obey the commandments of Christ.

Doctrines are not taught by evangelists. With some the chief purpose seems to be to bring persons into the church. As a consequence the tendency is to go with parents, with associates, or accept the leanings of education. Opinions are followed instead of convictions from an investigation from hearsay; convictions from full examination into assertions, and the testimony must not be second hand. A revival of studying the Word will bring results.

L. A. DUNCAN.

"Suffer the Little Children"

The loving heart loves children. Jesus loved children, and in it showed his inner heart. Children are often hindered in coming by ungarded conduct of others; and sometimes it is a parent, brother, sister or friend. But let the deed be kind, the counsel wise and the leading will be Christward.

Parents, "Suffer" their children to "come" by every day faithfulness and by carrying them to Sunday-school and preaching. Living Christ before children and teaching them the Bible helps them to the Savior.

Baptism plays no part, only as an "an-

swer of a good conscience" in those exercising faith.

"Babies don't need baptism." A good brother said this to a large audience and added: "I thank God they don't get it;" and the Pedo-baptist part went away with their toes mashed.

An ancient worthy said: "The time to begin training a child is with the grand-grandmother;" referring to physical development, and it is so in bringing the child to Christ. Mothers and grandmothers shape the destiny of their offspring as no others, and if deep piety floods their lives, what powers indeed!

Oh, Christian, "suffer" the child to come to Christ!

J. E. PHILIPS.

Columbia.

On May the 14th we held our first service in our new church house at Little River. This church has been organized about 20 years and it has never owned a house or a dollar's worth of church property. My esteemed Brethren: Davis, J. B. Polk and J. W. Steen and others have labored faithfully as pastors of this church. Truly there are a few of God's noblemen there.

Last year I accepted the work, and set to work for land deed which was soon procured, to a choice lot. The next thing done we secured \$325.00 in less time than fifteen minutes to build a church house, the work of which soon began, and now we have a beautiful building resting on brick pillars, covered with cypress shingles, will easily be worth \$1,000 when complete. The former pastors will rejoice with us more than any one else, for they know something of the difficulties. They know how to appreciate little things done at Little River. And herein is that saying true, "one sower and another reapeth," Jno. 4:37. Five new churches built during my five years in the pastorate. Praise God for his wonderful works to the children of men.

The Sunday School convention held at Caney last fifth Sunday was a success. Brother W. R. Red is the worthy shepherd there. The reader will please pardon me for referring to myself in these lines, for I assure you that I was not the best of the convention.

I was requested to be present and to come prepared to deliver an address on "The Relation of Prayer to Church Life," which made it necessary for me to give it a special study, and as I studied and prayed over this important subject, a thought came to my mind, which I here state briefly with a view of helping some one.

We must approach God through Christ, and in Jno. 15:16 Jesus says that, "Whatsoever ye shall ask of the Father in my name he will grant unto you," etc. The reader will notice that Jesus here is speaking to his disciples who had forsaken all to follow him, and every where in the Bible that we find such unlimited promises it is

only to those whose life of sacrifice is equally unlimited.

Let me illustrate: A certain number of men who are engaged as partners in a mercantile or other business either member of the firm has a legal right to sign other names of the members of the business to a check and draw money out of the bank, etc., but a man who is not a member of the business cannot sign their names legally, and if they do affix their names it is forgery.

The business of Jesus Christ is soul saving, and when he first gave his disciples the privilege to use His name there were but few in number as compared with the number of members today. How marvelous the growth. And all Heaven is at our disposal if we approach it lawfully. A prayer may be said to be a check on Heaven, whose windows are opened, and all checks are honored when they have the name of Christ attached by a member of His business. Now, reader, when you pray you always make your appeals to God in the name of Christ, and if you are not actually and actively engaged with Christ in His business, (the reconciling the world to God), then when you prayed in Christ's name, did you not forge Christ's name to your prayer? God help us all to examine ourselves along this line. Remember that church membership is not enough. "Be not deceived, God is not mocked, for whatsoever a man soweth—that shall he also reap!" Gal. 6:7.

Fraternally,

J. J. JUSTICE.

Cleveland.

Dear Brother Bailey: I have been wanting to put myself in line with the workers for the Lord's cause in the Delta, but have refrained from speaking for the want of something to say. Our congregations have been exceedingly small compared to other fields, but since the blasts of winter have passed, and the warm spring sun gives promise of better weather our church attendance is greatly improved. I have had to visit from house to house and beg the people to go to church. Many of the substantial members had ceased to attend any service, but by preaching or giving the main thought of my sermon to the family circle I have succeeded in securing a pretty fair hearing at the church. We are hoping for a revival during the summer. The people are kind and generous, but not as spiritual as Christ would want them to be. Our contribution amounts to liberality. We asked for \$100.00 for Foreign Missions and sent by telegraph Monday morning \$139.00. If the brethren think that the people begged me to take it they are mistaken, but when I would go to the individual and say I wanted one dollar or ten dollars for Foreign Missions I usually received what I asked for. I am getting in touch with all business men as well as their families. God helping me, I intend developing out of these liberal-hearted people a Godly, spiritual, consecrated, God-serving people.

Never in the thirty years of my pastoral work have I so realized the need of God's hand to guide and the Holy Spirit to teach and strengthen me for the work. We have a mixture of people from the Hills and from the North mixed with the natives, and every body looking well to his own interest, and yet we have some enthusiastic builders of good society, education and improvements. In the near future the state will look largely to the Delta for the body of wealth to fill up the Lord's treasury in all good work. Pray for us. I am ambitious, and by the grace of God these years shall be the most active, consecrated and fruitful. I am here to stay. When the Lord calls me up to be with Him I would love to go from this fair field of labors.

B. L. MITCHELL.

Amory.

We have just finished our Foreign Mission collection which amounted to \$90.00. It was a free will offering and a great joy to receive it. Not an objection was raised by any one contributing. How is this for a little church of 75 members?

Our meeting will begin the second Sunday in July. Rev. E. D. Solomon, of Me. Comb City, will assist the pastor. We had an excellent fifth Sunday meeting at Aberdeen. The book of Romans, the first four chapters, merited our attention. All were greatly helped in the study of the deep things of God. A revival meeting was in progress, in which Brother Watts, of Louisville, assisted the pastor, Brother Rogers. The meetings seemed to be a help, the one to the other. Brother Watts did excellent preaching. He preaches a pure Gospel in great power. He is one of the most lovable men we have ever met. God is using him for His glory. He took an active part in the discussions of the program, and all were edified from his remarks. He is assistant pastor of Carter Helm Jones' great church of Louisville. There were several conversions during the meeting.

Brother Rogers who, himself, has tact as a soul winner, is to assist in a meeting soon in Shelbyville, Tenn. He does much evangelistic work and is successful.

The writer will preach the commencement sermon of Oakland College, Yale, Miss., on the 15th of June. We are to leave Tuesday for the Southern Baptist Convention. God bless you and your paper.

Fraternally,

W. A. JORDAN.

One Correction.

In the report of the convention last week, there is at least one correction that ought to be made. In the first item of the report of the Negro commission, a very small word slipped out that does great injustice to the report. It should read this way: "It is no part of the duty of this convention to solve the so called Negro problem. There are some others; but the reader will be able to them for himself."

W. P. PRICE.

Is It Right?

By J. A. FEE.

You will please allow me to ask a few practical questions, which I hope will prove to be food for thought.

1. Is it right for a Christian to order a Christmas jug, paying anywhere from \$2.50 to \$3.00 for it, and at the same time his wife is at home needing a new dress or a pair of shoes; or his little children longing for something whole to eat, wear or to read, which might be secured for the same that the jug cost? For example, his denominational paper would cost him two dollars; many good books may be had from 25 cents to two or three dollars. Possibly his Bible is so badly worn that it can hardly be read and a new one would be an excellent Christmas present to the family, or for about \$2.50 the whole family might have a Bible each. But says the man who wants the jug, "All of these cost too much. I cannot afford to get them." Now, brother layman, give me your attention just a while; what would you think of your pastor if he would order a jug of liquor for Christmas? You would have no confidence in him and would refuse to hear him preach, and it would be treating him right, but what of yourself, brother layman? Had you thought of it in this light that the preacher has just as much right to order a jug as you have, and I can assure you of the fact that the preacher has about as much confidence in the layman who orders the Christmas jug as the layman has in the preacher who would do so.

2. Is it right for Christian people to make tramps of themselves? I do not know how you will answer this question, nevertheless, many who call themselves Christians are doing this very thing. They will move from the country or some other town, and make claims as to what they are, and how they attended church and Sunday School at home, and how much help they were to the cause at home, etc., etc. You may get them to attend services, but you cannot get them to join the church, and when you ask them for money to help the cause along, they beg to be excused saying they must help the cause at home. Now these same people expect the preacher to visit them and bury their dead, regardless of the weather, and for all of this he does not get so much as a much oblige. Such people are veritable tramps and should be treated as such by all people.

3. Is it right for one member to attend services and help his church in every possible way, and another member just as able as he, to stay at home and stroll about town, or go visiting, or to spend the day in some other un-Christian way and refuse to help his church. I say such a person is dishonest, both to God and man, and should not have membership in any church.

4. Is it right for Christian men to gamble? There are many kinds of gambling and games of chance that Christians

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should not engage in. One of the most common ones and the one most winked at by many of our churches is, dealing in cotton futures. Now I know I am getting on dangerous ground and may get myself into trouble, however you will please allow me to express myself on this subject while it is up. Dealing in cotton futures is doing more against the cause of Christ today than any other form of gambling and I will give my reasons for thinking so. Men of high business, social and professional rank are playing at this game, and the churches to which they belong are suffering in many ways. These men would not stoop to play a game of poker or craps and many other such games. Now, my brother, playing at cotton futures may have a little better sounding name, but it is gambling just the same, and no Christian can afford to engage in it.

I believe any man either business or professional who plays at cotton futures should be boycotted by all good people. If all who profess to be Christians would boycott all business and professional men who gamble at anything, gambling would soon become a thing of the past.

5. Is it right for one business man to be forced to keep the Sabbath law and another to desecrate the day at will? In a case of sickness or death the merchant is allowed to furnish the necessary articles. In sickness the druggist is allowed to furnish any medicine or to fill any and all prescriptions. In sickness or death the liveryman is allowed to furnish teams. Now it would be wrong for the merchant who has been allowed to meet a case of necessity to sell dry goods and groceries, and for the liveryman to let horses and vehicles to any and everybody, and it would be equally as wrong for the druggist who had been allowed to sell medicine to sell cigars, tobacco, cigarettes, soda water, etc. Now let me say in conclusion, we may avoid the laws of our state and operate our business on the Sabbath, but there is one greater than the state and whose laws are greater and to whom we must answer after a while.

Now, in conclusion, please allow me to say while out hunting not long since I shot into a drove of birds, and four of them fell, and when I picked them up I found they were hit, and if you hear any one howling about what I have written you may know that they are hit. May the Lord bless THE BAPTIST and its readers.

Signs of Promise.

The work which engaged the attention and liberally of our people for the past few months has had its year's close, and that with some degree of advance while not altogether what we had desired yet, all things considered a satisfactory issue. We were able to put into the Foreign Mission department of our Lord \$21,161.89, and into the Home Mission department \$9,018.66 in cash, and in box values \$2,905.24. Of this far the larger part

came in during the last two months of the Convention year March and April. I have no complaint to make of this, for who can tell how much is due to the great tide of interest aroused by so many of our people moving together in the accomplishment of a great work. It is doubtful whether the interest we pay during the year is more than compensated in the moving together of the mighty hosts. At any rate our people seem mostly to prefer it this way. The Convention was at white heat on both Foreign Missions and Home Missions, the sessions in behalf of these two objects vying with each other in the intense interest aroused. Of course the messages from the churches in the responses made for missions demand that all departments move forward to greater things.

The Foreign Board met these responses by asking us to attempt \$375,000.00 for the ensuing year, while many thought that the Home Board should attempt the same it was finally decided that the Board apportion \$250,000.00 among its constituency. This means about \$27,000.00 for Mississippi in Foreign Missions and about \$18,000.00 in Home Missions. More and more our churches are making their contributions to the two at same figures, and I think the time is not far distant when these two causes in Mississippi as also our State Mission cause will have an equal division in the benevolences of our churches.

There is nothing in the history of missions that stands out in clearer light than the fact that as we build up strong churches at home we will more effectually reach the uttermost parts of the earth with the Gospel of love and blood. We now turn our attention to our own State Missions. The time is short until our Convention in July when we close the year's work. Less than two months remain of our Convention year. In these two months we must raise as we did in the other mission causes far the largest part of money to meet our needs. From May 1st. of last year to July 6th. we received for State Missions about \$9,000.00. This year we will need in same time close to \$11,000.00 if we pay out by the Convention. In the month of April alone there came to this office for Foreign Missions and Home Missions the sum of \$14,284.38. These figures only show what we are capable of doing when in the fear of God and love of our Lord we attempt great things for God and expect great things from God. When you read this the month of May will well nigh be out, and only six Sundays will remain until our meeting at Tupelo. I urge pastors and churches to make their plans with reference to these figures and this time. I pray God that He will give us a great victory. "Quit you like men."

A. V. ROWE.

FREE TUITION TO ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.

1905.

Increasing Dr. Lowrey's Salary.

It seems to me that one thing that should come up at the State Convention is the matter of raising the salary of the president of Mississippi College. We are all doubtless aware of the fact that our noble president, Dr. Lowrey, recently declined a situation as president of one of the leading Southern Universities which would have paid him much more than he is getting at present. This sacrifice, for it was a sacrifice, ought to appeal to every one. Occupying the position that he does, and considering the many expenses he has, I am convinced that his salary is far too small. I may be mistaken; but I think that last year his salary did not pay his ordinary running expenses. But some one will say: "Why so much expenses?" For this reason; Almost every new church that is to be built Dr. Lowrey is appealed to, almost the first one, in every collection that is taken up, he is expected to lead, and not only this, his house is a heavy expense to him, because, there being no first class hotel in town, he is compelled to take a great many visitors, and on account of this is compelled to keep a larger number of servants than would otherwise be necessary, and then he pays a heavy rent also on his house.

Now it seems to me, that the Baptists of Mississippi ought to show their appreciation of his great efforts for the bettering of Mississippians by increasing the amount Dr. Lowrey receives, till he shall receive something for his services—that is till he shall be able at the end of each year, to have a balance to his credit, and not be obliged to use some of his own means in meeting expenses made necessary by his holding the position of president of the college.

Very truly,

A READER.

Mississippi College gets \$45,000.00.

The family of Capt. Z. D. Jennings, deceased of Water Valley, Miss., have authorized Dr. Lowrey to announce that they will give \$20,000 to erect a memorial building for Mississippi College in memory of the departed head of that noble family. Capt. Jennings was one of the best men who ever lived in any State and his family are showing their high appreciation of him and their own nobility in making this splendid donation to so worthy a cause.

Dr. Wallace Buttrick, of the general education board of New York City, has just been to Clinton to confer with Dr. Lowrey in reference to a donation from that board. It has been agreed that this board will give \$25,000 for the erection of a science building at the College on condition that Dr. Lowrey will raise \$75,000 for other buildings. No one who knows the situation will doubt for a moment that the \$75,000 will be raised. This means that within the next five years \$120,000 worth of buildings will adorn the campus of this rapidly advancing institution of learning.

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"Education is not learning. Many learned men are not educated and many educated men are not learned. Education is training a man for his function, and it should vary with that function. The man who is to be an editor does not require the same education as the man who is to be a farmer or a merchant. The student should know himself and should know the world in so far as the world is likely to teach him. He should be grounded in right principles first of all; since character is the basis of usefulness. The output of our educational methods should be ideal editors, merchants, farmers, doctors, lawyers, preachers, teachers, etc. The methods should be adapted to yield these results."

Sunday-school Convention.

St. Tammany parish Sunday-school Convention met at Slidell May 12th and 13th. Rev. Williams, president, called the meeting to order May the 12th 9:30 and Bro. W. L. Hunter was elected president for the following year. S. M. Liddle, vice president, W. A. Martin, Secretary and treasurer, Mrs. C. M. Liddle was elected Head of Home Department—Mrs. Rosie Salmen elected Head of Primary Department. Reports received from the following Sunday-school: Baptist, and Methodist at Slidell, Methodist at Pearl River, Talisheek and Madisonville, Covington Presbyterian Sunday school Represented in part by Rev. Mr. Williams.

Glad to report the presence of Dr. Tinny Pritinia Street Presbyterian church, Miss Shively of the First Baptist New Orleans, who both are wide awake Sunday-school workers. The Parish Convention will meet at Covington, La., next year.

W. A. MARTIN.

Slidell, La.

A Request.

The Mississippi Baptist State Convention is to meet this year with our church here at Tupelo. Time, July 5th, 6th, and 7th. We are planning to entertain all who at end the Convention. We hope to have our homes full. Here is my request. Please decide now to come, then notify me at once that you are coming. This will help us to entertain you.

R. A. KIMBROUGH, Pastor.
May 19, 1905.

In opening our mail Monday morning after the close of the great convention at Kansas City, we found a copy of the minutes of the convention. The speed of our secretaries can hardly be improved upon. Pastor J. T. Dale has to his help in a meeting this week at Collins, Rev. W. A. McComb.

Rev. T. T. Martin is in a meeting this week at Gloster with Pastor J. R. Johnston.

On the 12th inst., Edgar Godbolt won the medal in the State Oratorical Contest over the State University of Mississippi, the A. & M. College and Millsaps College. There were over 700 students from these institutions.

Ordination.

On the fifth Sunday in April the Baptist church of Christ at Cato ordained Brother S. G. Pope to the full work of the Gospel ministry. As previously arranged Brethren J. R. Johnson, A. H. Clark and writer composed the presbytery, and examined the candidate, led by Brother Johnson. The presbytery being satisfied with the examination, the church instructed it to proceed with the ordination. Brother Johnson preached the ordination sermon, and the writer led the prayer, and delivered charge to Brother Pope. Brother Clark delivered charge to the church.

Brother Pope is a student in Mississippi College. With his call to the ministry he realized a call to equip himself for the work the master has called him to do.

B. L. MCKEE.

Clinton, Miss.

Thanks.

We desire to thank our friends of this community for the grand reception given us on our arrival to this city Thursday, May 4th. A committee met us at the train and escorted us to the parsonage, where a host of friends waited to welcome us. At noon we were invited into the dining-room, and served a most delicious dinner.

The members of our churches are also furnishing the parsonage. Words are totally inadequate to express our appreciation for these expressions of kindness.

May the blessings of God be upon each contributor is our prayer.

(MR. AND MRS.) W. E. FARR.
Roxie, Miss., May 9, 1905.

"Lead, Kindly Light."

The hymnbooks do not contain a more exquisite lyric than Newman's "Lead, Kindly Light," says Allan Sutherland in the June Delinctor, nor one that is more acceptable to all denominations of the Christian faith. When the Parliament of Religions met in Chicago during the Columbian Exposition, the representatives of almost every creed known to man found two things on which they were agreed: They could all join in the Lord's Prayer, and all could sing "Lead, Kindly Light." The hymn was written when Newman, returning home from Italy after a serious illness, was becalmed for a week in the sunny waters in the Mediterranean. In striking contrast, the music was composed by Dr. John B. Dykes as he walked through the Strand, one of the busiest thoroughfares of London. The hymn was a favorite of Gladstone, and also of President McKinley, and it was sung far and wide in the churches on the first anniversary of his death and burial.

We learn through a prominent pastor in the State that Rev. J. W. Lee, of Grenada, was one of the preachers at the Southern Baptist Convention. His name does not occur in the list of brethren who preached. We were not there. The omission of his name was an oversight of our reporter. We regret the omission and beg Brother Lee's pardon.

B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

STATE ORGANIZATION.

President—Arthur Flack, Winona.
Secretary—L. P. Leavelle, Jackson.
Treasurer—W. M. Burr, Greenwood.
Editor—J. L. Johnson, Jr., Clinton.
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Meeting of the B. Y. P. U.

PASTORS DISCUSSED THE IMPORTANCE OF DENOMINATIONAL COLLEGES.

Although there were preliminary meetings held yesterday all day preparatory for the opening this morning of the Southern Baptist Convention, the one at the Calvary Baptist Church, Ninth and Harrison streets, where the B. Y. P. U. convention was held, was probably the largest attended. At the afternoon meeting the seating capacity of the church was taxed to its limit and the program was listened to attentively. As this is one of the strongest auxiliaries of the church, most of the delegates and visitors who are attending the convention, tried to get into the church.

The morning session, a short one, was addressed by Dr. Howard L. Jones, of Chattanooga, Tenn., on "The Response of Christendom to the Call for Oneness." In his address Dr. Jones urged the unity of spirit rather than the creed, all of which are essential to the spirit of fraternity.

Rev. Dr. A. J. Dickinson, of Birmingham, Ala., was to have made an address on "The Church Invincible," but he had not arrived at the noon adjournment.

At the opening of the afternoon session the election of officers was the first thing taken up after prayer by Rev. Dr. A. C. Davidson. Rev. Dr. L. O. Dawson, of Tuscaloosa, Ala., whose term of office as president had expired, was renominated for that place by acclamation, although he had announced in the forenoon that he would not be a candidate for the place again. Following are the officers:

President—Rev. Dr. L. O. Dawson, Tuscaloosa, Ala.
First vice president—H. V. Virgin, Nevada, Mo.
Second vice president—M. Neif, Huntsville, Ala.
Secretary—W. W. Gaines, Atlanta, Ga.

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The report of the executive committee was read by its chairman, J. M. Sherbourne, of Alabama, commending the union for the past year.

Rev. Dr. John P. Green, of William Jewell College, addressed the meetings on the "Mission of the Denominational Colleges." He stated that the need of more Christian colleges in the country is apparent.

"Christian college is something that is needed," he said. "If you are going to be a Christian be a good one. This same might be said of any other pursuit. If you are going to be a mechanic, be a good one, or a lawyer, or physician, or whatever your calling, be a good one. People imagine that anyone could be a flagman, even though he had only one arm, one leg and one eye, but I have known people who would not make good flagmen who had two good legs, two good arms, two good eyes and two good ears, simply because they went to sleep. It is the same with a Christian. To be a good Christian a man must be willing to stand up to the rack, have or no have."

To be fitted for the walks in life you may choose it is necessary that you should give yourself a good education and the place to obtain this is in a good Christian college. The man who works at his profession as a lawyer simply for the money, there is in it may think he is a good Christian because he goes to church on Sundays, but he is not. The same thing is true of every other vocation, be it school teacher, physician or whatever your vocation may be, if you are in it simply for what you can make out of it and are helping on yourself, you may think you are a Christian, because you attend to some Christian duties, but you are not."

At the session held last night at 8 o'clock at the church, an address was made by Dr. B. H. Dement, of Waco, Tex., on "The Personal Element in Evangelism."

At 9 o'clock a reception was tendered the alumni of all of the Southern Baptist churches, in the Sunday-school room of the church, which lasted until 11 o'clock. Short talks and a general introduction of delegates were made.

A change in the program outlined for the morning work of the Southern Baptist educational conference was made because of the absence of some of the speakers. A general discussion of the subject, "The Question of Education, and the Help Pastors Should Give to Encourage it," as announced by Rev. P. T. Hale, who presided, followed in which a part of the 200 presidents and members of the faculties of Southern Baptist schools and colleges took part. Among those taking part were: Dr. W. D. Nowlin, Owensburg, Ky.; Dr. W. A. Wilson, president Baylor college, Belton, Tex.; Dr. L. W. Marks, of Oklahoma; Dr. J. R. Edwards, president Mount Lebanon college, Mount Lebanon, La.; Dr. J. M. Carroll, Waco, Texas; and Dr. J. B. Gambrell, Dallas, Tex.

The general opinion of the pastors was that it is their duty to support and encourage the young people to attend the denomi-

national schools, but at the same time they want to protect their State institutions. So difficult was the problem of solution that many freely confessed they were unable to decide on it although it was one that should receive no little attention.

Sunday School Lesson.

BY R. A. KIMBROUGH.

May 21, 1905.

Jesus Before Pilate.

John 18:28-40.

Motto text: "Every one that is of the truth heareth my voice"—John 18:37.

Between last lesson and this one is the account of the Gethsemane experiences; of Jesus being led away to Annas and mock trial before him; of the informal trial before day before the Sanhedrin which charged him with blasphemy and suffered him blindfolded, spit upon, and smitten; of Peter's denial; of the formal trial after daylight Friday by the Sanhedrin. They pronounced him guilty of death, but had not the right to execute the sentence. So they carried the case to Pilate, the Roman Governor of Judea, to get him to carry out their wicked plan.

THE LESSON STORY.

So they led Jesus from Caiaphas to Pilate very early on Friday. The trial was a mock in the name of justice. The death of Jesus was the thing desired, not justice. The Jews who went to the trial went not into the Governor's palace. To enter would be ceremonial defilement, so they remained outside in the entrance hall or court, and Pilate came out to them. They could seek the murder of Jesus but could not enter a Gentile house for fear of defilement. Such righteousness!! Pilate asked the charge against Jesus. The Jews he would pay no attention to their religious charge, blasphemy, so did not even tell the charge on which they had condemned him. They claimed him to be a male factor evil doer in the Roman trial. Sedition, refusing to pay tribute, and claiming to be a king were the three charges in the Roman trial, but not entered at this stage of the trial.—Pilate refused to hear the Jews at first. Then they said "it is not lawful for us to put any man to death."—This showed their intention, and at the same time pointed to fulfillment of Jesus' prophecy as to his death.—Then Pilate went inside where Jesus was and had the conversation with him given in verses 33-38. Read it carefully. It reveals the majesty of Jesus and conviction of Pilate. Pilate saw the innocence of Jesus. He then went out to the Jews and declared him innocent. A careful reading of the whole experience with Pilate shows that five times he declared the innocence of Jesus and sought seven times to release him. The custom of releasing one prisoner at the feast was turned to free him but the chief priests stirred up the people to

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call for the release of a murderer, Barrabas, and the crucifixion of Jesus. Pilate was too weak, so went with the Jews against his judgment. He allowed Jesus to be crucified in less than 3 hours.

IN THE CLASS.

1. Jesus arraigned (28-32). Lesson connection. The trial up to this point. Who was Caiaphas? What had he to do with Jesus before he was carried to Pilate? The time of day? Give reason for the Jews not entering Pilate's court room. Where, then, was the trial conducted? Did the Jews bring the same charges before Pilate that they had condemned him upon? Why did they not? Did Pilate enter heartily into the trial? see 31. What was the real motive impelling the Jews? Were they working in harmony with Jesus' prophecy as to his death? Then were they innocent?

2. Jesus examined (33-38). Why did Pilate ask the question in verse 33? What significance has the reply in verse 34? What argument in verse 35 does Pilate use for questioning Jesus' innocence? What argument in verse 36 proving his kingdom not of this world? Did Pilate understand the spiritual relationship of Jesus' mission to the world? Who hear Jesus? Had Pilate heard enough? His declaration to the Jews in waiting on the outside?

3. Jesus exonerated (39-40) What did Pilate seek to do with Jesus? Was he resourceful in ways for releasing him? Did any of them please the murderers? Describe the plan of release proposed in 39, 40? What further as to Pilate and Jesus? What do you think of Pilate's way? If we do not accept Jesus, with whom do we take part?

THE HOME.

How to Treat the Old Folks.

One reason why old people sometimes grow difficult and perverse and hard to live with as years increase is that they feel themselves of little use, and are afraid they are in the way. They need to be entertained. The cheery optimism of twenty-five is natural when the blood bounds in the veins, life is a pageant and you cannot count your friends, but to be gay at seventy-five is harder, for the lonesome years have found you out.

I would give the old lady or the old gentleman the brightest, coziest room in the house, but I would not expect him or her to stay there. Nor would I be on the alert every moment to save steps for the aged mother or father. They resent the best-meant endeavors to save them from fatigue; and don't wish to be cared for as if they were children. Also, these gentle and pleasing attentions suggest their feebleness. It takes a good deal of tact to keep old and actively inclined people, who have no longer strength to be active, in a mood of contentment and tranquility. But, as we all shall, if we live so long, arrive where now they are, it is worth our while to be good to them—good and patient and

jolly about it.—Mrs. Sangster, in the March Woman's Home Companion.

The Grocery World recently explained "why mighty few grocers are deeply religious men." The explanation is that so many church members do not pay their grocery bills promptly. That is one side of it. How about many grocer's selling adulterated or stale goods, or giving short weight?

If every church member was a rascal and on the road to hell, that would in no way affect the duty of every man to be "deeply religious." But the charge that unworthy church members are in the way of sinners, is false. That there are hypocrites in the churches is never a reason but always an excuse, for a man's refusing to repent. No man who really sought Christ ever found a hypocrite in his way. The man who finds hypocrites in his way, is one who is behind the hypocrites and who is going the road they travel. If he will turn and walk the narrow way all the hypocrites will be behind him and he will find none of them in his way. When a man finds hypocrites in his way, that proves he is going the wrong way. Let him at once turn squarely around and walk the way of righteousness and he will every day get farther and farther from the hypocrites.—Wesleyan Reformer.

Uncle Sam's letters to Boys and Girls.

MY DEAR YOUNG FRIENDS:

My last letter led up to that very important subject we call

CHARACTER BUILDING.

Now follow me while I try to emphasize two or three lessons on this subject.—

Character we have, must have, and will continue to have. Character is what we are, and what we are cannot be evaded. To get rid of character it would be necessary to get rid of self. As, therefore, self will always remain, character will always remain.

Having realized, then, that you have character, try and realize the fact that your character is just what you have made it. Other people do not make us what we are. God gives us being, and we shape and develop characters for ourselves. We may be influenced by others, but their influence is always subject to our wills. Through the power of will, we may reject the proposed influence of others, and conform only to those things that we prefer. To entice is the business of others; to consent or not consent is our business. Hence, let us keep in mind, our characters will be just what we make them. If you develop into bad men and women, it will be your fault—you have a will—along with other faculties—and that means that you have power to choose good or evil.

Now, young friends, look right into the face of this truth. Do not try to evade it. Look Uncle Sam in the face while he repeats these words: You—each of you—are the builders of your individual charac-

ters. God is looking on as you build, and, by-and-by, He will review your work. If you make a botch of yourself, you need not blame others. To do so will be a confession of weakness. Stand, therefore, like men and women against the assaults of evil, and weave the good only into your life.

The foundation of your characters, young friends, is the chief thing to look to. Do not build on sand—dig deep! dig deep! and lay the foundation of your characters on the solid rock of truth and right. No other foundation will withstand the evil forces at work to foil your purposes of usefulness. Read the last part of the 7th chapter of Matthew. Five were wise, and five were foolish, we are told in the 25th chapter of the same book—Be wise.

Now let us analyze the foundation upon which you ought to build character. What are the essential elements of a noble character?

1. Truthfulness. Get in the habit of telling the truth. Of all that you have acted and spoken, how much of it has been true? But we will not raise the question of what you have not done; it is a question of what you will do in the future—speak the truth, boys and girls, for no untruthful character can be relied on. Every falsehood, acted or spoken, will be a puncture in your character to let in other evils.

2. Honesty. An honest character is a star of the first magnitude. True, none of us are absolutely truthful and honest, but we ought to be honest enough to be within the bounds of common respectability. There is no middle ground between honesty and theft, and keeping this fact in mind might help us to be more circumspect. God's distinctions between good and evil are closely and sharply drawn. In the truth we are out of falsehood, and in falsehood we are out of the truth. It is inconvenient to be poor, but it is far better to suffer the writhings of poverty than to be a dishonest character. The honest dollar is the dollar that stays with you. The honest medal is the one that swings light about your neck.

I must close for this time. Be truthful and honest, young friends. You will not regret it when review day comes. Take Christ into your life without whom life is a failure.

A Mission Sunday-School.

It was a beautiful scene this evening on the platform of the depot, over one hundred from the little tot with picture card, to the grown-up people with the advanced quarterly. The platform for floor, the blue sky over head, but we felt the presence of the blessed Spirit as we tried to teach the way of the Lord. We have a house under construction and soon will have quarters.

Brethren, pray for us, the work is the Lord's and is pleasant and will prosper. Fraternally,

J. J. WALKER.

Glading, Miss., May 7th, 1905.

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Editorial.

Is the Devil a Fallen Angel?

It is the common opinion that he is. Brother Hargis asks Scripture chapter and verse in proof.

Bible support usually given for this theory is not satisfactory. In Job 1:6 Satan appears before God as the tempter of His saints, and in Zech. 3:1 he accuses the high priest in God's presence. Surely these are not actual and literal events. Satan was never allowed to be actually and personally in Heaven as an accuser of God's children to his face.

It is written in Rev. 12:7-9 that there was war in Heaven between Michael and his angels and the dragon, called the devil, and his angels, and that the dragon and his angels were cast out into the earth. But beyond all question this language is pictorial and figurative. It is not taught even in figurative language that there was such a conflict in the very presence of God in Heaven. The context shows that the war occurred on earth under the reign of the Messiah, sometimes called the "Kingdom of Heaven." Angus says the meaning is that there is a reflection in Heaven of the contest of good and evil on earth. "The whole scene is a symbol of the saints' deliverance through Christ Jesus from condemnation and from the power of sin. It is expressly said in verse 17 that this victory was won "by the blood of the Lamb."

Luke (10:18) says that the seventy on their return exclaimed with amazement and joy: "Lord, even the devil is subject unto us through thy name," and that Jesus answered: "I beheld Satan as lightning fall from Heaven." Note "I beheld Satan fall from Heaven as lightning," but "I beheld Satan as lightning" he had

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fallen from Heaven." That is, "What you saw was only a small part of the victory. I was watching the downfall of the prince of evil and the utter prostration of his power, and it was like lightning fallen on the earth."

In 2 Peter 2:6 the Apostle says that God cast the angels that sinned "down to hell, and delivered them into the chains of darkness, to be reserved unto judgment," and Jude writes in the 6th verse of his epistle that "the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Mark the difference between the ejection of these angels and that of the dragon and his angels. These were cast down to hell, "the place prepared for the devil and his angels;" they were "cast out into the earth." The victory over these was final. The dragon and his angels were only driven from the field, and would soon adopt other measures and make other attacks against the Kingdom of God.

In 1 Tim. 3:6 Paul says a novice, a newly converted person, should not be made bishop, "lest being lifted up with pride he fall into the condemnation of the devil;" that is, under the condemnation which he brought upon himself by that sin. Nothing at all is said as to whence he had fallen.

The popular idea seems to be an inference from several passages of Scripture. In Eph. 6:10-12 Paul represents the Devil as the leader of an organized body of wicked spirits against which the Christian soldier must contend. Jude teaches that the angels whom God keeps in chains unto judgment left their rank and abode in Heaven to set up their own kingdom of darkness. Did not their leader depart with them? It is probable that this inference is sustained if it was not inspired by the "poetical inventions" of Milton in his picture of a conflict in Heaven.

Abiding in Christ.

The tests of abiding in Christ given by the Apostle John are interesting and instructive.

1. Forsaking the sinful life. "Whosoever abideth (liveth, hath a home) in Him sinneth not, (does not live the sinful life); whosoever sinneth, (lives the life of sin) hath not seen Him, neither known Him." 1 John 3:6.

2. Holding fast the truths first taught. 1 John 2:24. Plummer gives this paraphrase of the verse: "Let the truths which were first taught you have a home in your hearts; if these have a home in you, ye also shall have a home in the Son and in the Father."

3. Following Christ. "He that saith he abideth in Him, ought himself also to walk even as He walked." John 2:6. Through faith one enters into union with Christ and abides, remains, dwells in that blessed state. Entering into Christ is related to abiding in Him as the beginning is related to the continuance of any rela-

tion or process. Christians claim this relation. Their obligation is to walk, live and act as He walked. They owe it to themselves, to the world, and above all to Christ. It is the expression and proof of abiding union with Him.

4. Manifesting the spirit of Christ. "Hereby we know that He abideth in us, by the spirit which He hath given us." 1 John 3:24. "Hereby know we that we dwell in Him, and He in us, because He hath given us of His spirit." John 4:13. Just like the vine and the branches, the life of Christ goes out into the believer and fills his life with vigor and beauty, fragrance and fruitfulness.

Beloved, apply these divine tests unto your own assurance of faith and unto a joyous and fruitful life. No charge is made for this outline to any preacher who may wish to fill it out and use it in a sermon.

MISCELLANEA.

Rev. A. C. Watkins, one of our missionaries to Mexico, is on a month's visit to his children at Clinton. He is looking well and seems hopeful.

A good sister in the Delta requests prayer for herself and household. Will not many readers pray for this nameless sister?

Miss Bird Stapp who has been in meetings at McComb City, may be addressed at Greenwood, Miss. She has done some very acceptable work in singing in meetings.

THE BAPTIST acknowledges an invitation to be present at the Blue Mountain Female College Commencement, May 30-June 1. Dr. A. J. Barton will deliver the annual address.

The Alumni Banquet which is to be held in connection with the commencement exercises of the Seminary this year will take place on Monday evening, May 29th, at 6:30 at the Galt House. All brethren are invited who have taken studies in the Seminary in the past or who may be in the Seminary now, together with those officially connected with the Seminary, and any friends whom these may bring. The price of plates will be \$1.00. Those wishing to attend will please send name and amount to W. W. Hamilton, Chairman Executive Committee, Alumni Association, 1809 First Street, Louisville Ky., prior to that date.

Rev. J. P. Williams preached the commencement sermon of Lawrence County High School at Silver Creek.

Baylor University had 1,125 students last session, and only 71 of them from outside Texas.

Mississippi has only 15 students in this session of our seminary. We should have at least 30 in the next session.

Upon the invitation of various sects of Christians, Rev. John McNeill, a Scotchman is preaching the gospel through interpreters in Constantinople.

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Rev. E. F. Lyon will go from the pastorate of Natchez Church June 9 to that of the Tabernacle Baptist Church, Ennis, Texas.

Dr. Theodore L. Cuyler, now in his 84 year, has not missed a single Sabbath by illness in 59 years of church work.

Three thousand delegates attended the third annual South Atlantic Missionary Conference of the Southern Methodist Church in Asheville, N. C., May 17 to 20.

In response to appeals from missionaries northern and southern Baptists, plans have been approved for co-operation in Theological School work in Japan and Central China.

It is said that since his retirement from active business, Mr. Carnegie has given more than \$130,000 to educational, social and charitable endowments.

The S. S. Board has appointed W. E. Britain Field Secretary for Texas. He is a graduate from Baylor University, and will complete his course in the Seminary this session.

Wealthy citizens of Sendai, Japan, sent a magnificent sword to President Roosevelt by Rev. and Mrs. Dr. Schneider, returning missionaries of the Reformed church of which the President is a communicant.

Mrs. Mary Rambant has provided in her will a \$5,000 fund for William Jewell College, Liberty, Mo., in memory of her husband, Dr. Thomas Rambant, the first president of the college.

On Lord's day May 14, while Rev. W. F. Dunaway was preaching at Lee, Va., lightning struck the meeting house, seriously injured 18 persons, splintered the floor and caused a panic in the congregation.

It is estimated that there are 1,941,653 Negro Baptists in the Southern States. These with the 1,832,608 white Baptists give the denomination a membership of 3,774,261 in the South.

It is said that Archbishop Aglipoy has led away from the Roman Catholic church one million people in the Philippines, and has set up a new organization on the basis that the Bible is the sole rule of faith and morals.

Dr. Mullins will go abroad in June and remain until February in study of subjects which he teaches in the Seminary. During his absence, Dr. Sampey will act as chairman. It is said that Dr. Mullins is preparing a treatise on theology. It will be rich and instructive.

J. B. Quinn, pastor of East McComb Church, assisted by Pastor Solomon of First Church and Miss Birdie Stapp, the sweet singer, has had a gracious revival. The meeting begun on Lord's day May 14, and up to the 18 there had been 7 additions.

Man can make a better and longer living by working six days in the week rather than seven. God made man, and knows that he and his beasts need one full day's rest in every seven. The Sabbath was made for man, and not man for the Sabbath.

In one of the best speeches before the B. Y. P. U. meeting at the Convention Landrum Leavell said: We need that our young members be taught and trained. The B. Y. P. U. aims to do this. It is not simply a young people's prayer meeting. Prayer and song is a part of its work, but it is not all. The young people must study and know God's Word and seek to do his will."

May 17, while sitting with other ministers on the rostrum of Third Baptist Church, St. Louis, attending the anniversary of Baptists, Rev. Dr. Cushing, president of the Baptist University, Rangoon, Burmah, was suddenly stricken to the floor, carried to the vestibule of the church, and died before medical attention could be secured.

There is no reason for surprise or alarm if a tree which has been well grafted, and is bearing new fruit, should find some of the old fruit still growing. It must simply learn to say, "this is from the old wood, not cut off, and not a failure of the engrafted life"—Selected.

Misses Eva Bolls and Sophia Whitaker, trained nurses, who were graduated from the Vicksburg Infirmary Training School on May 15, are members of the First Baptist Church of that city and the pastor can in all good faith commend them as intelligent and devout Christians who have also made good reputation in attending the sick.

"We heard recently of a prominent Presbyterian preacher who refuses to use the hymn, 'There is a fountain filled with blood,' because he says the line, 'And sinners plunged beneath that flood,' teaches immersion. To be consistent he should also refuse to use the New Testament, because it speaks of being buried with Him by baptism."—Baptist and Reflector.

Beloved Shepherd, in entering upon a new pastorate wait awhile for the information which comes from experience before deciding that your predecessor was an unwise and inefficient leader, and wait a longer while before you announce what greater and marvelous things you are doing. Our beloved brother, Paul, said of some who commended themselves: "They measuring themselves by themselves, and comparing themselves among themselves are not wise."

At the eightieth anniversary of the American Tract Society in New York City, May 14, Dr. Barton suggested that because its work had been so greatly enlarged, and it was no longer limited to the publication and distribution of tracts, the name be changed to the American Christian Literary Society. General Howard said the Society needed financial assistance, and gave the significant assurance that the officers would not refuse "any kind of contribution."

We have a financial basis in the constitution of a convention and not a church? This has been asked with every appearance and all the seeming of conclusiveness,

The answer is easy. A church is an institution for receiving and training babes in Christ. A convention is for council and advisory leadership. The two functions are widely different. A convention stands in human wisdom. The work committed to it ought in all reason to be safeguarded. This is practical wisdom—J. B. Gambrell.

In his intercession for his disciples, Jesus prayed, "Holy Father, keep them in Thy name which thou hast given me" (Revised version). The sphere of divine preservation is the name of God, the revelation of his character. This name, this character, the Father has given to Jesus Christ, the Son, the Eternal Word, the revelation of God. Within the enclosing circle of this fortress, disciples are kept. Divine preservation makes human perseverance possible. Blessed refuge from all the trials of life. "The name of the Lord is a strong tower; the righteous runneth into it and is safe."

Dr. Dawson, the London preacher, offered some wholesome doctrine to the Methodist ministers at a recent meeting in this city. He objected to the prevalent opinion that a revival comes in God's good time. A revival comes from God whenever man is ready for it, when he wants it to such an extent that he will work to help make it possible. According to the current opinion, a revival is due or overdue at a certain time. This is wrong. It is unbelief to think that there is any ebb and flow in the Spirit of God, that he is ever withdrawn. The ebb and flow characterizes man's religious life.—New York Observer.

Rev. W. B. Sansing writes from the Seminary to Mississippi Baptist: The board of trustees of the Southern Baptist Theological Seminary met with President E. Y. Mullins to hear the annual report upon that institution. The report showed the Seminary to be in a fine condition. There are 264 students in the Seminary this year, making it the largest theological seminary in the world. There was one gift during the year to the Seminary of \$55,000, another of \$12,000, one of \$10,000, another of \$3,000 and two of about \$8,000 each. The field secretary has collected nearly \$14,000 and at the Convention in Nashville last year nearly \$50,000 was subscribed, making a total for the year of about \$148,000.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

Convention Receipts For March and April.

Abbe Association—Nettleton f m 18 00; Okolona f m 113 00; Verona f m 15 00; Pontotoc f m 10 23; New Prospect f m 9 22; Centre Grove f m 23 00; McCordy f m 5 65; Spring Hill f m 3 00; Aberdeen f m 3 00; Bogalusa Association—Friendship f m 2 00; South McComb f m 11 40; East McComb f m 60; Holmesville f m 7 00; BaGees Creek f m 5 00; Bluff Springs f m 18 30; Magnolia f m 61 85; f m 100 00; Silver Creek f m 17 20; McComb f m 135 00; Sil ver Springs f m 20 00; Oyka f m 100 00; Union f m 3 70; Bogalusa f m 16 00; Oak's Creek f m 10 00; f m 40 00; Sum mit f m 100 00; Calhoun Association—Punk Hill f m 5 00; Pittsboro f m 5 00; h m 7 00; Midway f m 3 00; f m 2 35; Chickasaw Association—Mt. Pleasant f m 19 00; Oak Hill f m 10 00; f m 14 00; A J Pettit f m 10 00; Spring Hill f m 10 00; f m 3 00; Cherry Creek f m 55 00; f m 98; Tulsa f m 60; Liberty f m 1 80; f m 1 50; Black Zion f m 3 15; f m 1 55; Faxish f m 8 55; Carey Association—Natchez f m 8 65; Union f m 2 05; Knoxville f m 20 00; Providence f m 20 00; Roxie f m 10 85; Gloster f m 30; Zion Hill f m 11 00; New Zion f m 5 25; f m 3 55; Bear C. h m 5 00; Paplar Creek f m 6 00; Haysburg f m 25 00; f m 25 00; Chester Association—Acker man f m 27 20; S. f Creek f m 7 07; Blythe Creek f m 3 00; Mt. Moriah f m 6 00; f m 6 00; Mt. Carmel f m 7 17; Central Association—Jacksonville f m 4 03; f m 628 8; Usca f m 160 00; f m 300 00; Flora f m 50 00; f m 90 25; Clinton f m 5 60; f m 571 82; S. L. Hearn f m 14 30; f m 20 00; Learied f m 14 30; f m 22 81; Pisgah f m 50; f m 6 15; tioch f m 16 00; f m 25 00; Canton f m 102 00; Raymond f m 35 00; f m 35; Beulah f m 35 00; f m 39 00; Yazoo f m 5 00; f m 5 00; Flag Chapel f m 2 92; Hebron f m 20 30; f m 20 00; Orphanage S S f m 5 00; f m 5 00; Reganton f m 6 80; f m 6 65; f m 6 75; A Stokes f m 10 00; h m 5 00; f m 5 00; Edwards f m 116 50; Rocky Springs f m 42 70; Branch f m 31 00; f m 58 35; Chapel Hill, h m 35 00; f m 35 00; Jackson, 2nd h m 118 00; f m 200 00; Lela f m 17 50; Hillman College f m 15 00; Anding f m 15 80; New Hope, Madison f m 35 20; Liverpool f m 13 00; Palestine f m 10 00; h m 12; f m 23 95; Copiah County Association—Spring Hill f m 10 00; f m 10 00; Gallman f m 49 10; Damas cus f m 17 70; Wesson h m 5 00; f m 124 15; Hazlehurst f m 31 25; Crystal Springs h m 125 00; f m 155 00; New Zion f m 17 00; W U Sojourner f m 2 50; f m 2 50; Sylvarena f m 2 00; f m 5 54; f m 4 29; Strong Hope f m 50; Sardis f m 6 10; Smerna f m 41 90; Chickasaw Association—Shubuta f m 1 00; h m 21 00; f m 16 00; Clear Creek f m 1 25; f m 1 25; Mt. Zion f m 8 10; Pleasant Grove f m 3 00; f m 3 00; Stonewall f m 50 00; Pachuta f m 5 20; W. L. Brun son f m 7 90; Shady Grove f m 14 10; Highlands f m 2 95; f m 3 00; Mrs. M. M. Sanders f m 1 00; h m 2 00; f m 2 00; Meridian f m 27 13; Mt. Gilead f m 7 00; f m 10 00; Enterprise f m 12 10; Quitman f m 6 10; Cold Water Association—Sardis f m 55 93; Holly Springs f m 12 00; State Line f m 10 75; Hernando f m 65 50; Long town f m 3 53; h m 5 20; Mrs. Manning f m 5 00; h m 5 00; f m 5 00; Lewisburg f m 1 50; Oak Grove f m 16 50; Ebenezer f m 13 45; I L Ferguson f m 2 50; Alexandria f m 14 95; f m 10 25; Eudora f m 10 00; Peach Creek f m 3 00; h m 3 00; f m 4 00; Mt. Zion f m 6 00; Central Cold Water f m 30 05; f m 3 05; Coldwater f m 6 30; Pleasant Grove f m 8 25; f m 8 2; Senatobia f m 53 50; Columbus Association—Stark ville f m 125 90; Shuqualak f m 115 95; Macon f m 114 25; Ma hen f m 14 23; West Point f m 234 60; h m 240 50; f m 232 75; S L Hearn f m 50 00; Columbus f m 120 00; Siloam f m 8 68; Pheba f m 13 65; Mrs. Hearn f m 5 00; f m 5 00; Sharon f m 70 35; f m 20; J. B. Harrington f m 3 00; h m 3 00; f m 4 00; Harmony f m 4 00; h m 2; f m 4 00; Bethesda f m 18 15; f m 18 15; Mrs. Perkins f m 1 00; Hebron f m 4 00; Mahew f m 1 25; f m 3 45; Brooksville f m 56 30; Judson Association—Center Hill f m 6 50; f m 6 50; Kosciusko Association—Jerusalem f m 10 15; f m 13 75; Samaria f m 2 20; f m 14 05; Be rea f m 3 80; f m 3 65; Hurri-

cane h m 3 50; f m 3 00; Hope well f m 5 00; f m 5 00; Kosci usko f m 1 00; f m 142 60; Zil pha f m 2 00; Long Creek f m 29 25; Yokanookany f m 41 0; Cotton Mills f m 5 00; Pleas ant Ridge f m 15 00; Long Creek h m 3 00; f m 32 25; Bowlin f m 7 30; Unity f m 16 75; Spring Dale f m 14 50; Ebenezer f m 10 25; McCool f m 43 02; Macedonia f m 10 00; New Sa lem f m 6 00;

Thanks to Bro. Field.

Please permit me to thank Bro. Field for his attempt to help me on John 3 and 5. I can't see that he gave one bit of light nor any help on the questions. I think he has over-shot the mark it wasn't Nicodemus nor the divinity of Christ nor the birth of the Holy Spirit that we were after, it was the water birth. Now as Bro. Field has undertaken the job to help me, I will ask him plainly, when Christ said except a man be born of water, and did he mean bap tism? If not, what did he mean? Now we will do away with my Greek and your plain English and give us thus with the Lord for it and then you can get some of the sweetness of the text and then you will never destroy it.

Yours for the truth,
G. L. MARTIN.
Scobey, Miss.

A Note.

[By permission we publish this note made by Dr. F. L. Fulgham, an ardent friend of the Orphan age.]

With this date, May 21st, 1903, closes the record of Dr. L. S. Foster, who later, in the summer of that year, resigned his position as superintendent of the Orphanage. Of his wonderful success in this great work, the initial movement of which was all his own, it is not necessary here to speak. The institution itself as we find it to day, Febru ary, 1905, stands a monument to his tireless energy, his business ability and is simple, yet sub lime, faith in the providence of God. Chartered in 1894, during a period of great financial de pression, it must have taken a stout heart and the faith of an Abraham to have begun this noble work. Trusting in Him who is a "father to the father less," and with an abiding faith in the charity and liberality of mankind, Dr. Foster gave to his work the full benefit of his genius, and this splendid institution is the grand result.

F. L. FULGHAM.

After the resignation of Dr. Foster the trustees appointed an auditing committee to exam ine the books of the late superin tendent. This special committee was composed of the following members, viz: A. E. Jennings, D. S. Brown, W. F. Yarborough, C. L. Lewis, P. I. Lipsey, F. L. Fulgham. C. L. Lewis was ap pointed as an expert accountant to examine the books and papers in connection with the Orphan age, and on September 7th, 1903, in the rooms of the First

Baptist church, he submitted his report. The report was approved and the committee discharged.

F. L. FULGHAM.

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Crusier	7:36	4:06
Semmes	7:44	5:14
Wilmer	8:03	5:31
Latonia	8:18	5:46
Donovan	8:25	5:53
Evanson	8:33	6:01
Lucedale	8:42	6:10
Eubank	8:48	6:16
Bexley	9:07	6:28
Merrill	9:17	6:35
Leaf	9:34	7:02
McCallum	9:50	7:18
Little Creek	9:54	7:22
Beaumont	10:10	7:38
Hintonville	10:18	7:56
Righton	10:44	8:12
Ar. Lancaster		

South Bound—Daily.

Stations.	No. 1.	No. 3.
Ar. Mobile	Ala 6:30pm	12:01am
Government St., Ala	6:22	11:53
Orchard	6:03	11:32
Crusier	5:57	11:25
Semmes	5:50	11:18
Wilmer	5:31	11:00
Latonia	5:16	10:45
Donovan	5:09	10:38
Evanson	5:01	10:30
Lucedale	4:52	10:21
Eubank	4:46	10:16
Bexley	4:27	10:05
Merrill	4:17	9:55
Leaf	4:00	9:34
McCallum	3:44	9:13
Little Creek	3:24	9:09
Beaumont	3:24	8:53
Hintonville	3:06	8:35
Righton	2:50	8:19
Lv. Lancaster		

NORTH BOUND. SOUTH BOUND.

No. 2—Daily.	Daily—No. 1.
11:02am Lv. Jasper	Ar. 2:32pm
11:16 " Overton	2:18 "
11:40 " G.otts	
12:03pm Ar. Laurel	Lv. 1:54 "
12:04 " Lv. Ar.	1:31 "
12:18 " Roy	1:30 "
12:30pm " Mossville	1:04pm
12:41pm " Progressive	12:53pm
12:47pm " Stringer	12:47pm
1:09pm " Bay Springs	12:21pm
1:29pm " Louin	12:01pm
1:41pm " Montrose	11:47am
2:00pm " Roberts	11:30am
2:20pm Ar. Newton	Lv. 11:10am

Hattiesburg Branch.

NORTH BOUND.	Daily	No. 5.	No. 6.
Lv. Beaumont	10 10am	7 40pm	
Wingate	10 45am	7 55pm	
New Augusta	11 00am	8 01pm	
Mahnd	11 15am	8 09pm	
Ragland		8 26pm	
McCallum	12 05pm	8 33pm	
Ar. Hattiesburg	12 50pm	8 55pm	

SOUTH BOUND.

No. 5.	Daily	No. 25.
Ar. Beaumont	8 40am	5 00pm
Wingate	8 25am	4 25pm
New Augusta	8 19am	4 00pm
Mahnd	8 11am	3 40pm
Ragland	7 54am	3 03pm
McCallum	7 47am	2 45pm
Lv. Hattiesburg	7 25am	2 00pm

Ellisville Branch

Daily Except Sunday.	No. 27.	No. 28.
Lv. Ellisville Jct. Miss.	11 40am	Ar. 1 45am
Ar. Ellisville Jct. Miss.		Lv. 12 15pm

Deaths.

Tony Terrell.

On May 24, 1905 at 12 o'clock in the dark wood of death visited the home of Mrs. S. A. Terrell and took away her husband. He leaves a wife and five little children and a great many relatives to mourn their loss. But we can say this and give, and the good hath taken away. Blessed be the name of the Lord. He was 52 years and 9 months old.

His sister-in-law,
CLARA EVANS.

The charge of Judge Catchings to the Grand Jury at Vicksburg was plain and straight, concise and direct. Some laws are flagrantly violated. The penalties for gambling in any form are clearly fixed by law. Moreover, "the keeping of gambling houses punished by a term in the penitentiary." He would answer all speculation as to his course by stating that any conviction would result in sentence to the penitentiary. That is the law. He will not try to evade that law. "Saloons had no right, would not be permitted to conduct a gambling department." The city authorities had made a start at the bottom "in the direction of cleaning out the dives." He believed that a beginning should be made also "at the top." The club is called "the rich man's saloon," and the saloon is called "the poor man's club." There should be no discrimination in the administration of law. The saloon pays a \$1,500 license to sell liquors, and is legally entitled to protection; the club sells liquors without license. "May have no right to band themselves together for pleasure, and sell liquors to the members." It was a gross injustice to public faith. Some of these clubs had gambling departments and retained liquor on Sunday. These violations of law, whether in saloon or club, "must be investigated." Law-abiding citizens have large expectations from the new young judge.

Mayhew.

It was my privilege to spend a few days last week with the good people of Mayhew, and preach for them two nights. We were received cordially. We are endeavoring to raise money for a Gospel tent to be used by our selves in evangelistic services, in order to go into places where the Gospel is needed most. The

Mayhew people responded liberally, and showed us the utmost kindness.

We hope to procure this tent soon, and do a great work in evangelistic services with it. The making of the tent will cost us nothing, but we need money to get the material. Any one wishing to help us in this great work may do so by sending their contributions to Rev. E. C. Newbern at Trimcane, Miss. Small contributions will be thankfully received.

Yours fraternally,
E. C. NEWBERN.

Venus.

Dear Brother: We had a fine day at Sardis yesterday. There was a large and attentive congregation. The church elected to have a Sunday School institute to begin Saturday before the fifth Sunday in July. Brother Byrd will be with us. Our annual meeting will begin at the same date. Gallynan, pastor, J. F. Tull has promised to be with us.

Sardis is on the up grade now. We have a live Sunday School, with D. G. Ashley as superintendent, a noble and self-sacrificing man whose soul is in the work. Old and young are in the school. Pray for us, brethren, in our meeting.

J. C. FARRAR.

Antioch Dots.

After an absence of several weeks it was such a privilege to be again at the dear old church, to sit in the same old place and feel the warm hand clasp of friends whom we know to be true. It was sad though, to see the bereaved mother, whose boy was stricken down by lightning, weeping because he is not. She has this comfort, however: in his pocket were two letters he had just written that breathed a pure Christian spirit, and showed his heart was often filled with thoughts of Heaven. This assurance mitigates the grief, and makes us hope that the loving Saviour has received "Tonia" as one of His own. May the sad visitation draw the sorrowing ones to Jesus and make them feel His chastenings are sent in mercy and not in wrath.

We listened to a sweet sermon by our pastor (Brother Holcomb) on the subject of sleep. He showed himself to be an earnest thinker, one who studies "The Word" carefully and prayerfully, and meditates upon the precious promises of the dear

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Master. With these requisite, we feel that we must give him our sympathy, our co-operation and our prayers.

We are hoping for a general awakening in the religious life. The ice, snow and rain have been a great hindrance to growth in grace, but we trust the sunshine of God's love will now permeate our hearts, and cause us to arise and put on the beautiful garments of righteousness.

(Mrs.) E. C. BOLLS.

A Few Things.

Perhaps a few lines from old Amite County will interest some of your readers, for quite a number of our good Baptists are interested in the welfare of their old home. Religiously we are at peace. The protracted meeting season has begun and we trust we shall be able to report great things done for the upholding of the Master's kingdom in this part of God's moral vineyard.

And notwithstanding the cry of hard times and oppression, yet our people have contributed very liberally this year. Two of

our worthy young ministers, brethren S. W. Sproules of Liberty and T. J. Barksdale who works in the country have aroused the mission spirit in their churches. Bro. J. J. Walker who lives at Blading, a station on the Liberty White R. R. continues to push the question of missions. I know of no preacher in this country who is more enthusiastic of the subject of missions than brother Walker.

The Baptist Sunday School Convention met with Liberty Baptist Church fifth Sunday and day before in April. Five Baptist ministers took an active part besides quite a number of Superintendents and teachers. Many subjects of interest were discussed. Oh! if we had more such good men as our worthy President Bro. M. H. Martin to push the Sunday school question.

At our Convention, Bro. T. J. Barksdale preached a very interesting sermon from the text, "Work out your own salvation with fear and trembling."

J. J. STRINGFIELD.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc., are left with the Society.

June 1905.

Program.

Subject—The Gospel For the Colored People.

"For I have given you an example."

1. Responsive Reading: Mark 1:29-42
2. For Quiet Moments: Should we consider any "problem" too hard for God? Are we as willing to be used in serving the colored people as those more distant?
3. Prayer: That the Holy Spirit may guide the Home Mission Board in its direction of this work and that hearty support may be given.
4. Leaflet: "The Gospel and Freedmen," by Miss S. E. S. Shankland.
5. Discussion of Leaflet. Exchange of personal methods of work among the colored people.
6. Echoes of the Southern Baptist Convention and Annual Meeting W. M. U. (See State Papers.)
7. Thanksgiving for the progress of last year.
8. Business: Collection, etc.
9. Extracts from leaflet: "A Little Argument With Myself."
10. Plan for keeping up interest during the summer. One idea: Give a small sum to each member from the treasury to be invested, returns to be made at a Fall Rally.
11. Eye Gate: Apoint committee to gather pictures bearing on S. B. C. fields (Home and Foreign), to mount these on large cards, one card for each monthly Subject, to be hung in room where meeting is held. Old magazines, souvenir, postals, etc., will furnish pictures.
12. Prayer Hymn: "More Love to Thee, O Christ."

Meeting Of Woman's Missionary Union at Kansas City.

The Woman's Missionary Union auxiliary to the Southern Baptist Convention began its seventeenth annual session on Thursday, May 11th; in the Central Presbyterian church of Kansas City Mission. The exercises began at 9:30 in the morning and were continued through most of the day, an intermission being allowed for dinner.

The usual address of welcome

was made by Mrs. J. M. Phillips, of Kansas City, to which response was made by Mrs. D. M. Malone, of Alabama. Mrs. J. A. Baker of Virginia, President of the union, presented her address. The Secretary and Treasurer of the union made this report: Mrs. Barker introduced the following missionaries: Dr. Coates of India; Mrs. Dora Leakell of Galveston; Miss Maie Buhlmaier of Baltimore; Miss Sullmiger of Brazil, and Miss Kate Perry of Indian Territory. In appeal having made in behalf of Mountain Schools in the Southern States and in Cuba a collection was taken amounting to about \$1,400. A solo was sung by Miss Laura Northork, after which the subjects mountain schools and of work among the negroes were discussed.

In the afternoon other reports were made and routine business attended to.

An address was made by Gibson of the Scamth Training School. The Woman's Christian Temperance Union of Kansas City, presented an invitation to the visiting ladies and to the training school to enjoy an automobile ride on Friday morning, and a banquet in the afternoon of the same day. There was a large gathering of ladies at the Central Presbyterian Church, on Friday morning.

Miss Annie W. Armstrong, of Maryland, corresponding secretary of Woman's Missionary Union, made a report from the Board of Managers of the Margaret Home, located at Greenville, South Carolina. The Home was purchased through the benevolence of a Christian woman whose name is unknown and is intended to be used for the benefit of the children of missionaries, when for any reason it is deemed best for them to return to this country. The discussion resulted in a decision that the several state organizations be requested to furnish a room for the Margaret Home.

The report of Woman's Meeting at Kansas City will be continued in next issue.

The opening devotional exercises were conducted by Mrs. W. C. Golden, of Tennessee. Mrs. S. E. Woody, of Kentucky, presented as an object for the contributions of the day, the erection of a hospital at Yank Chow, China, for which a subscription was made amounting to \$14.10.

Biloxi.

Fine day yesterday. Pastor preached three sermons, two at the church and one at the 2nd. church. Bro. Creel preached to a full house at Carson's school house. One young man was baptized last night. We have another promising mission school.

J. B. SEARCY.

Hattiesburg, Miss.

This writer did not attend the meeting of the Southern Baptist Convention. His noble church does what every church that is able should do—sends its pastor to these meetings and pays his expenses. It is money well spent. As I could not attend that meeting and also the anniversary of my aged father, I chose to meet once more with other children under the parental roof. We wish to put all the sunshine we can into the remainder of his short stay here with us. May a purer and sweeter light from heaven cheer him day by day.

Last Thursday we had our annual Sunday school picnic. We had three coaches nicely filled with as orderly and as nicely behaved a company of pleasure seekers as I ever saw. We spent the day at Mammoth Springs, a health resort that is gaining in prominence with each year. Those healing waters have performed some rather wonderful cures. I do not believe a nicer place can be found along the G. & S. I. R. R. for a picnic. Our people covered the ample grounds and enjoyed the varied forms of diversion presented. Dr. Brumfield, manager of the Springs, with his cheer and cordiality, made the day one of great enjoyment to all. Such a picnic is a blessing to a Sunday school.

I spent some days with Bro. C. G. Elliott in Meridian. There were three additions to the church while I was there. That is one of the pluckiest little bands I ever knew. They advocate principles dear to their hearts. They have built a handsome brick church which occupies the most prominent position of any church in the city. The church is paid for. The church stands for separation from the world. Some think they are rather strict in the matter. Well, where there is one church too strict, I believe I can find you 100 churches that are too loose, and have become decidedly worldly as a consequence.

When the world gets into a church its days of usefulness are done. You may write Ichabod over its door, for its glory has certainly departed.

Bro. L. D. Posey of Silver Creek preached to my people Sunday night, a thoughtful, helpful, spiritual sermon. We will always be glad to have him with us. He is one of the preachers who is helping to bring things to pass among Baptists in these parts. Two were added to our list of members Sunday.

I. P. TROTTER.

May 22nd, 1905.

Kosciusko Baptist Sunday-School having an enrollment of one hundred and sixty five on last Sunday had one hundred and forty present. They have also a Home Department with an enrollment of about fifty.

Ward Seminary will close its Forty First Session May 31.

The Baccalaureate Sermon will be preached May 28th by Dr. John Franklin G.ucher, President of the Woman's College of Baltimore. The Annual Address before the graduating classes will be delivered Commencement Day, May 31, by L. R. William Hoge Marquess, of the Presbyterian Theological Seminary, of Louisville. The enrollment of pupils in Ward Seminary this session has gone beyond that of any previous year, and Commencement week will mark the close of a highly prosperous term.

Lorena.

I have not written to our Baptist paper this year. I finished my last year's work with 113 baptisms and preached 270 sermons. I supplied 8 churches last year. I am supplying 10 churches this year. I baptized a grand man last Sunday and have two more young ladies that are now awaiting baptism. I feel greatly encouraged in my work.

D. W. MOULDER.

There were even 30 graduates at Clinton, 22 from Mississippi College and eight from Hillman. This is a fine showing in numbers and from what we saw and heard we are sure the quality was not wanting. With the close of the session this week, Hillman College passes from Dr. J. L. Johnson & Son to Prof. J. L. Johnson, Jr., and Dr. W. T. Lowrey, with Prof. Johnson as president.

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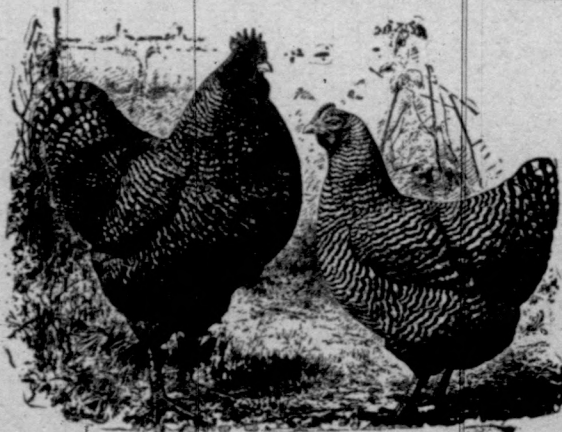
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for the cause of religion, education and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

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